

*B. E. Goodwin*

# The Gospel Messenger.

"It was needful to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints." *Jude 3.*

"I will take no man's liberty of judging from him; neither shall any man take mine from me."

*Chillingworth.*

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FOR THE GOSPEL-MESSENGER.

## SERMON NO. XVII.

*A Sermon, composed for the Fast-day on the 21st February, 1812, in consequence of the Earthquakes, that were felt in the latter part of 1811, and in the beginning of 1812.*

NAHUM i. 3, 4, 5.

"The Lord hath his way in the whirlwind, and in the storm, and the clouds are the dust of his feet. He rebuketh the sea, and maketh it dry. Bashan languisheth, and Carmel, the flower of Lebanon languisheth. The mountains quake at him, and the earth is burnt at his presence, yea the world and all that dwell therein."

(CONCLUDED.)

How boundless must be that power, at whose nod the earth trembles, at whose presence the mountains quake, who turns the rock into a standing water, and the flint into a fountain; who rideth upon the wings of the wind, whose voice of thunder is in the heaven, whose lightnings lighten the world, whose way is in the sea, whose path is in the great waters, and whose footsteps are not known, at whose command fire not only breaks out of the bowels of the earth, but also makes itself a passage through the sea, who dries up the ocean at his rebuke, and buries the dry land and cities thereon in the deep, who makes the rivers a wilderness, and bids the bottom of the fathomless deep to rise up into a mountain, and to become an island so firm, as to resist the violence of the greatest storms! And thou, O man! to whom the Lord hath displayed all his might, thou, who art able to meditate upon the stupendous works of the creation, wilt thou still be self-conceited and perverse enough, to disavow the existence of God; wilt thou still daringly persist in fruitless and foolish attempts to resist his arm, and to rebel against the order of his government? Wilt thou still mock the justice of heaven by continuing in wickedness, wilt thou still after thy hardness and impenitent heart treasure up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God? Shall pride still compass thee as a chain, and violence cover thee as a garment? Wilt thou still set thy mouth against heaven, and say: How doth God know, or where is the God of judgment?

Friends and brethren! The Lord hath spoken to us in an audible voice, and revealed unto us his power in an uncommon manner. The Lord hath rent our walls with a stormy wind; he shook the earth, and the pillars thereof did tremble. The Lord hath summoned us in the most awful manner to acknowledge his power; he hath convinced us by our senses that he is the Lord, who can do whatsoever he pleaseth. Knowing then our helplessness, infirmities and defects, seeing, that we cannot resist God's power, or oppose his designs, or escape his judgments, let us humble ourselves before him, obey his commandments, and submit to the order of that government, which he has established. If the power of the Almighty, even in our present state of

probation, in which he displays to us the tenderness of a father, produceth the most awful effects; how terribly will he manifest his majesty and omnipotence, when he appears as the Judge of the quick and the dead, when the Son of Man shall come in his glory, and all the holy angels with him, when all nations shall be gathered before him, and he shall separate them one from another, as a shepherd divideth his sheep from the goats, when the final sentence shall be pronounced by the Judge of the universe, and every one shall receive the things done in his body, according to that he hath done, whether it be good or bad? Knowing therefore the terror of the Lord, we persuade men. Oh, my brethren, let us trim our lamps, and fill our vessels with oil, that we may be ready to meet the Lord when he cometh, and enter with him into his kingdom! Let us watch, for we know neither the day nor the hour, wherein the Son of Man cometh. See, that ye refuse not him, that speaketh, for if they escaped not, who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven. Wherefore we receiving a kingdom, which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear. For our God is a consuming fire. Still let our fear of God, and the awe of his supreme power be tempered by a rational confidence in him, and by a firm faith in the wisdom of his government. Terrible appearances of nature are designed by the Almighty to try our trust in him, and to diminish or eradicate the improper and sinful reliance on worldly things, which so easily infatuates the human mind, and estranges the heart from God. I repeat nothing but what we all have felt, when I assert, that such awful phenomena of nature, as we have witnessed, are calculated to remind us of our helplessness, and of the insufficiency and precariousness of all earthly things and possessions. When the very foundations of the earth did tremble at the command of the Lord, when our houses began to totter, and threatened to bury us under their ruins, when "the Lord came with fire and with his chariots, like a whirlwind," could we then presume to harbour the boastful thought, that we can help ourselves, or are competent to save ourselves, by our own skill and exertions? Were we not then disposed to discard the vain reliance on our wisdom or our riches; were not then all the props of our vanity demolished? Did not then the whole fabric of our pride and arrogance tumble into dust? Let us then retain the salutary impressions, which predominated in our minds at that awful season, when the earth was in convulsion; let not the wise man glory in his wisdom, neither let the rich man glory in his riches, neither let the mighty man glory in his might; but let him, that glorieth, glory in this, that he knows God, that he is the Lord, which exerciseth loving kindness and righteousness! Some trust in chariots, and some in horses, but we will remember the name of the Lord our God. The hope of him, who relies on the things of this world, shall be cut off, his trust shall be as a spider's web; he shall lean upon his house, but it shall not stand, he shall hold it fast, but it shall not endure. It is fruitless to put our trust in princes, or in the sons of men, in whom there is no help, who, when his breath goeth forth, shall turn again to his earth, and then all his thoughts perish. He alone is wise and happy, that hath the God of Jacob for his help, whose hope is in the Lord his God, that made heaven and earth, the sea and all that therein is, which keepeth truth for ever, and reigneth unto all generations. The Lord frequently condescends to remunerate the faith of his children in the most extraordinary manner, by hastening to their



succour, when they could neither calculate on a speedy deliverance nor had any prospects to be removed out of the strait into a broad place; our diffidence and faint-heartedness are frequently put to the blush by providential escapes from dangers, which seemed ready to swallow us up. Knowing, then, that the Lord alone hath the power and the means, to protect and to deliver us from danger, let us place in him our sole and implicit confidence. In the season of temptation we will apply to him for strength and perseverance, we will crave the assistance of his Spirit, and we shall surely vanquish. In times of anxiety and trouble we will set our love upon him, and he will deliver us, we will call upon him, and he will answer, he will be with us in trouble, he will not suffer us to be tempted above that we are able, but with the affliction will also make a way to escape, that we may be able to bear it. When our enemies persecute, when our friends forsake us, when men despitely treat us, and say all manner of evil against us falsely, we will commit our cause unto the Lord, for he will make our righteousness as clear as the light, and our just dealing as the noon day. Though the elements of nature be in violent commotion, though the waves compass us about, though an host encamp against us; our hearts do not fear, for our confidence is in the Lord, who by his strength setteth fast the mountains, being girded with power, who stilleth the noise of the seas, the noise of their waves, and the tumult of the people. In the last extremities, even in the agony of death, we will not despair, for the Lord will lead his children through the gloomy valley of death into life eternal. Such a steadfast confidence in God, under the most discouraging circumstances, evinceth an heart truly great and pious, and strictly comports with the pattern of Christ, who, under the most depressing afflictions, and in the extremity of danger, never abandoned his confidence in God, and never lost his presence of mind. Behold him in the great tempest, when the waves covered the vessel, reclining in the arms of sleep: Hear him reproach his disciples for their little faith, when they awakened him, saying: Lord, save us, we perish! See him calmly rising and rebuking the sea. Accompany him to the garden of Gethsemane, when his sweat was as it were great drops of blood, falling down to the ground. Behold him in his agony, and hear him exclaiming: Father, not my will but thine be done! Oh, let us imitate the glorious pattern of our Lord, and consign all our concerns to the paternal care and providence of God. But how will it be possible for us, to maintain such a steadfast confidence in God, unless we avoid and renounce all those things, which would deprive us of the love of God, unless we foster all those sentiments and observe that conduct, which can alone secure to us the grace of the heavenly Father, and the favour of the Almighty? Without faith in Christ, without an heart entirely devoted to God, and animated with his love, we cannot come boldly to the throne of God. Whilst sins, unrepented and unatoned for, prey upon our conscience, whilst an ungodly life separates us from our God, whilst exorbitant desires and unbridled passions rage in our breast, whilst scepticism and infidelity darken our understandings and misguide our hearts, we cannot place our implicit trust in the Almighty. But if we walk in the light, as He is in the light, the blood of his Son Jesus Christ cleanseth us from all unrighteousness; and if we confess our sins, he is faithful and just, to forgive us our sins; for there is no condemnation to them, who are in Christ Jesus. To him, and to the Father, and to the Holy Ghost, be glory and honour now and for ever more. Amen!

TO THE EDITORS OF THE GOSPEL MESSENGER.

## ON SAYING GRACE.

MANY duties, though important, are not of sufficient magnitude to employ a preacher for the space of half an hour; and, therefore, they are not pressed upon Christians as frequently and warmly as their utility and propriety seem to require. This idea was brought to my mind upon reading some remarks of Archbishop Tillotson upon saying grace before and after meat. Through the medium of the Gospel Messenger, they now be laid before the eyes of many, who might never see them otherwise; and they may influence some to adopt the practice, who now neglect it. "And, which I must, by no means, omit, because in many families it is already gone, and in others going out of fashion. I mean a solemn acknowledgment of the providence of God, by begging his blessing at our meals upon his good creatures, provided for our use, and by returning thanks to Him for the benefit and refreshment of them: this being a piece of natural religion, owned and practised in all ages, and in most places of the world; but never so shamefully and scandalously neglected, and I fear, by many slighted and despised, as it is amongst us at this day; and most neglected where there is the greatest reason for the doing of it; I mean, at the most plentiful tables, and among those of highest quality: as if great persons were ashamed, or thought scorn to own from whence these blessings come: like the nation of the Jews, of whom God complains in the prophet, Hos. ii. 8. 'She did not know that I gave her corn, and wine and oil, and multiplied her silver and gold.' She did not know; that is, she would not acknowledge from whose bounty all these blessings came; or, as if the poor were obliged to thank God for a little: but those who are fed to the full, and whose cups overflow, so that they are almost every day surfeited of plenty, were not at least equally bound to make returns of thankful acknowledgment to the Great Giver of all good things; and to implore his bounty and blessing upon whom the eyes of all do wait, that *He* may give them their meat in due season.

"Crooked and perverse generation! do you thus reason? do ye thus requite the Lord, foolish and unwise? Is it not a righteous thing with God, to take away his blessing from us, when we deny Him this just and easy tribute of praise and thanksgiving? Shall not God visit for this horrible ingratitude?"

G. P.



THE following Essay was published many years ago, by the Protestant Episcopal Tract Society in New-York. As this valuable Tract is but little known in this diocess, we believe it will be acceptable to our readers.

## ON THE CHURCH.

The use of the Church, and the marks by which it is to be known, are interesting subjects of inquiry. It is promised, "that he who believeth, and is baptised, shall be saved." But how shall we have this baptism, unless we have it from those whom God hath appointed to baptise? It is also promised, "he that eateth my flesh, and drinketh my blood, hath eternal life:" and how shall we receive the body and blood of Christ, but from the Church, to whom



he said, when he instituted the Lord's Supper, "Do this in remembrance of me?" This being the commemorative sacrifice of the New Testament, it can be offered only by a priest; and all the world cannot make a priest. The ministers of the Old Testament were ordained to their office by an immediate commission from God to Moses, the mediator of that time betwixt God and the people. The ministers of the New Testament were ordained by Christ himself; from whom the authority descended to others, and shall reach, through a variety of hands, to the end of the world.

This is the way God hath been pleased to take to make men holy, and bring them to himself, through this dangerous world; as he brought Noah and his family out of the old world into the new, by means of an ark, which was a figure of his Church. It is therefore of infinite consequence that we should be able to know, with certainty, whether we are in the Church, or out of it. If we are out of it, we are in the world. If we had been out of the ark, we should have been drowned. It is true, we may be in the Church, and yet be lost; for was not Ham in the ark, who was a reprobate?

I would not, for the whole world, unworthy as I am; I say I would not, for the whole world, and all the kingdoms of it, be in doubt whether I was translated or not, into the kingdom of Jesus Christ. I would not be in doubt, whether I have the sacraments, or whether I have them not. But how can I be sure in this case, unless I know what the kingdom of Christ is; where it is to be found; and what are the marks by which it may be known? Many strange abuses in religion have arisen on occasion, and under the specious name of reformation; a very good word; but it hath been applied to a great many bad things, even to madness and blasphemy. We are fallen into times when some say, "lo, here is Christ," or, "lo, there;" in the "desert," or in the "secret chambers;" and we are bid to take heed that no man deceive us. What a terrible case should we be in, if we had no sufficient warnings given to us, and no rule to go by! But as the lightning which cometh from the east shineth unto the west, so plain and notorious was the establishment of Christ's kingdom in this world, together with the form of its constitution, and the orders of its ministry, in all the countries wherever it was planted. It would be unreasonable; indeed it would be lamentable; it would seem as if God had mocked us, contrary to the nature of his mercy, that he should publish a way of salvation, and leave it uncertain where it is to be found.

From what is said of it in the Gospel, it is impossible that the Church should be a society obscure and hard to be distinguished. "Ye are the light of the world," said Christ to his disciples; "a city that is set on a hill cannot be hid." Light is sure to show itself; and it comes in straight lines, which direct us to its source. A city placed upon a mountain, is so elevated above other objects, that it cannot be difficult to find it; rather, it is impossible to miss it; it cannot be hid.

Christ hath given us a precept, that, under certain circumstances, we should tell our case to the Church; but unless it be known what and where the Church is, this cannot be done. The precept therefore supposes, that the Church must be known to us. The same must follow from the injunction of St. Paul, in his epistle to the Hebrews—"Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account." Chap. xiii. 17. The rulers of the Church must therefore be known to us, for it is impossible we should do our duty and submit ourselves to them, unless we are sure who they are.

The Church then must, in its nature, be a society manifest to all men. Some may slight it, and despise it, and refuse to hear it; but they cannot do even this, unless they know where it is to be found.

When we inquire, more particularly, what the Church is, it may be best to proceed, as we are obliged to do in some other cases; first, to learn what it is not; that we may go upon right ground, and understand with more certainty what it is.

The Church, then, as a society, is not the work of man; nor can it possibly be so. The Church is so named, because it is called or chosen out of the world. Till it is so called out of the world, it hath no being: but it cannot call itself, any more than a man can bring himself into the world.

Our Christian calling is as truly the work of God, and as much independent of ourselves, as our natural birth. The Church must have orders in it for the work of the ministry: but no man can ordain himself, neither can he (of himself) ordain another, because no man can give what he hath not. "How shall they preach," saith the Scripture, "unless they be sent?" And again, "no man taketh this honour to himself, but he that is called of God, as was Aaron." Nay, even "Christ glorified not himself to be made an High Priest, but he that said unto him, Thou art my Son, this day have I begotten thee." The Church must have promises; without which it can have no reason or encouragement to act: but no man can give it those promises; which are "exceeding great and precious." The Church must have power; without which it can do nothing to any effect: but there is "no power but of God." It must have power to forgive sins; the forgiveness of sins in the holy Catholic Church, is an article of the Apostles' Creed: but "who can forgive sins, but God only?" It must act in the name of God, or not at all; because it acts for the salvation of man: but no man can act in the name of God, but by God's appointment. No ambassador ever sent himself, or took upon him to sign and seal treaties and covenants (such as the sacraments of the Church are) without being sent; that is, without receiving authority so to do, from an higher power. The act would be so far from beneficial, that it would be treasonable. If an army were to raise itself without commissions, what would such an army be, but a company of banditti, leagued together to plunder and destroy the honest subjects of an established community?

Nothing, therefore, is plainer, on these considerations, than that the Church neither is, nor can be from man. It is no human institution; and as it acts under God, if it acts at all, it must act by his authority and appointment. It is properly called the Church of God, (of the living God, in opposition to the profane societies, self-erected for the worship of dead idols;) and mankind might as reasonably presume to make God's world, as to make God's Church.

Farther inquiry will show us, that the Church is no confused multitude of people, independent of one another, and subject to no common rules; but a regular society, like to other societies, in some respects, and unlike them in all others. It is called a body, a family, a city, a kingdom. A body is a regular structure, the limbs of which being joined together, are subordinate and subservient to one another, and are animated by the same soul or spirit. So saith the Apostle, "for by one spirit we are all baptised into one body." 1 Cor. xii. 13. It being also called a family, the members of it must have some common relation to one another; being called a city, it must be incorporated



under some common laws; and being a kingdom, it must have some form of government and magistracy. Families, cities, and kingdoms, are societies; and the Church being represented by them, must be a regular society. But in this the Church differs from all other societies, because they belong to this world, and their rights and privileges are confined to it: whereas the Church extends to both worlds, the visible, and the invisible, and is partly on earth, and partly in heaven. In its earthly members, it is visible; in its rulers, it is visible; in its worship, it is visible; in its sacraments, it is visible. But being also a spiritual society, it hath a life which is hidden, and in the inward and spiritual grace of all its outward ordinances, it is invisible. As a kingdom in which God is judge, and Christ is a mediator, and angels and saints departed are members, it takes in the heaven itself, and is the "heavenly Jerusalem," which is the mother of us all; insomuch, that when we are admitted into it, "our conversation\* is in heaven," and the angels of heaven are our fellow-servants; all making one great family under Jesus Christ, in whom "all things are gathered together in one, both which are in heaven, and which are on earth:" on which consideration, what is rightly done in the Church on earth, stands good in heaven, as if it had been done there; and the Apostles of Christ received from him the "keys of the kingdom of heaven;" with a power of binding and loosing, which extends to heaven itself: and when Christians go to heaven, they are not carried into a new society, for they are already, by the grace of God, translated into it by baptism; whence the Apostle speaks of their translation, not as a thing expected, but even now brought to pass. He "hath translated us," &c. Col. i. 13.

The Church doth also differ from other societies, in that it is catholic or universal; it extends to all places, and all times, and is not confined to the people of any nation or condition of life, but takes in Jews, Greeks, and Barbarians, the rich and the poor, the bond and the free; and is therefore properly signified in one of our Saviour's parables by an inn, where all that offer themselves are accepted. The commission of Christ to his Apostles, was to "teach and baptise all nations."

The Church being a kingdom, not of this world, is of a spiritual nature, and in that capacity it is invisible; but as a kingdom in this world, it is visible, and must have a visible administration. To know what this is, and whence its authority is derived, we must go back to the gospel itself.

Jesus Christ was sent from heaven by the Father, and invested with the glory of the priesthood by an actual consecration, when the spirit descended upon him. As the Father sent him, "so did he send his disciples," and gave them authority to send others: so that the Church which followed, derived its authority from the Church which Christ first planted in the world; and the Church, at this day, must derive its authority after the same manner, by succession from the Church which went before; the line extending from Christ himself, to the end of the world: "Lo," said he, "I am with you always, unto the end of the world:" certainly, not with those very persons, who all soon died, but with those who should succeed, and be accounted for the same; for a body corporate never dies till its succession is extinct.†

\* In the original *Citizenship*.

† "Take away this succession, and the clergy may as well be ordained by one person as another: a number of women may as well give them a divine commission: but they are no more priests of God, than those who pretend to make them so. If we had

Our Saviour at first ordained his twelve Apostles according to the number of the tribes of the Church of Israel. Afterwards he ordained other seventy, according to the number of the elders whom Moses appointed as his assistants. When the Church in Jerusalem was multiplied, seven Deacons were ordained, by the laying on of the hands of the Apostles, to preach, and baptise, and minister, in distributing the alms of the Church. Here, then, we have three orders of men, each distinct from the other; the twelve Apostles, the seventy disciples, and the seven deacons; and by these the first Christian Church in Jerusalem was governed and administered. The Apostles were superior in office to the disciples; because, when Judas fell from the Apostleship, one was chosen by lot out of the disciples into the Apostleship; the deacons were inferior to both; and it appears that they were appointed by the laying on of the hands of the twelve Apostles; for it is said, Acts vi. 2, "the twelve called the multitude of the disciples unto them," &c. That the Apostles appointed others to succeed to their own order, is evident from the case of Timothy; who, in the ancient superscription, at the end of the second epistle, is said to have been "ordained the first Bishop of the Church of the Ephesians." He is admonished to "lay hands suddenly on no man;" therefore, he had power to ordain: and he is likewise admonished not to "receive an accusation against an elder, (or presbyter) but before two or three witnesses:" therefore, he had a judicial authority over that order. Directions are given with respect to the deacons of the same Church; therefore, in the first Church of the Ephesians, there was a Bishop, with elders and deacons under him; as in the Church which began at Jerusalem, there was the order of the Apostles, of the disciples, and of the deacons. In the Christian Church, throughout the world, we find these three orders of ministers for fifteen hundred years, without interruption. The fact, therefore, is undeniable, that the Church has been governed by Bishops, Priests, and Deacons, from the Apostles downwards; and where we find these orders of ministers duly appointed, the word preached, and the sacraments administered, there we find the Church of Christ, with its form, and its authority.

The wisdom of God is here very evident, in appointing the orders of the Christian ministry after the pattern of the Jewish Church, which was of his own appointment so long before. That there might be no uncertainty in a case of such consequence to the souls of men, there was no novelty, but a continuation of the like administration with that which had all along been known and acknowledged in the Church. Aaron was an High Priest, with a ministry peculiar to himself; under him there was an order of priests, twenty-four in number, who served by course in the daily sacrifices and devotions of the tabernacle and temple; and these were assisted by the whole tribe of the Levites. As the law had its passover, its baptisms, its incense, its sacrifices, its consecrations, its benedictions, all to be realized under the sacraments and offerings of the gospel; so its ministry was but a pattern of the ministry which is now amongst us; and we cannot mistake the one, if we have an eye to the other: such is the goodness of God in directing and keep-

lost the Scriptures, it would be very well to make as good books as we could, and come as near them as possible: but then it would not only be folly, but presumption to call them the word of God." See the second Letter to the Bishop of Bangor: Postscript.



ing us through all the confusions of the latter days, by a rule of such great antiquity, to the way of truth, and keeping us in it.

The great use of the Church is to receive and minister to the salvation of those who are taken out of the world: but this it cannot do without the truth of the Christian doctrine; the Church is therefore as an instrument, or candlestick for the holding and preserving of this sacred light. It is called "the pillar and ground of the truth;" not as if it had any right of making or imposing doctrines of its own; for the ground and the pillar do not make the roof, they only support it; nor doth the candlestick make the light, it only holds the light. And these similitudes will be found just, if we pursue them farther; for as when the pillars are removed, the building must fall; and when the lamp or the candlestick is broken, the light will be extinct; so if the Church be taken away, the truth falls along with it.

When we speak of the use of the Church, we should never forget the great benefit and information which arises from the fasts and festivals of the Church; by the course of which the piety of Christians is directed to all the great subjects of the Gospel; some of which might otherwise never be revived in our thoughts during the whole year. But the Church spends its year with Jesus Christ, and follows him in faith, through all the great works of his mediatorial office, from his advent to the sending down of the Holy Ghost on the day of Pentecost. On this ground, the work of Mr. Nelson, as revived by Bishop Hobart, is of great value to all Christian families; and it is to be hoped, will never fall into disuse.

Every society must have power over its own members, to admit or exclude, as the case requires: it cannot otherwise subsist. The Church, from the days of the Apostles, always exercised the power of excommunicating notorious offenders, and of absolving and restoring the penitents. Excommunication is an exclusion from the Church; and they who have authority to baptise, must have authority to excommunicate. The Church must also have authority in directing its own worship and service, as to time, place, ceremonies. "Let all things be done decently and in order:" but what is decency, and what is order, is not specified, and must be left to the discretion of the rulers of the Church. The Church has no authority to ordain any thing contrary to the law of God: nor doth the law of God depend upon the authority of the Church. There are three sorts of things about which the Church is conversant; good, bad, and indifferent; the good oblige by their own nature; the bad cannot be enforced by any authority: therefore, the authority of the Church must extend to things indifferent, that is, to order and discipline, to circumstances of time, place, forms of worship, ceremonies, and such like: and to disobey because they are indifferent, is to deny that God hath given power to his Church, to regulate any one thing whatsoever.

Ought we not, on the foregoing considerations, to magnify the goodness and wisdom of God, who hath provided a Church for the reception of lost mankind, and given to it the light of truth, and the means of grace? No subject can be plainer than this of the nature and constitution of the Church: and the necessity of its ministry and ordinances to the salvation of man, and the preservation of truth, charity, peace, and godliness, is as clear as the sun. What a blessed thing it would be for us, if all people could see this! What temptations, corruptions, tumults, and miseries would it prevent amongst mankind! But, alas! they are ever ingenious in defeating the purposes of

God for their own good. They have ways and expedients, not only of making themselves easy without the benefit of the Christian Church, but of actually casting them all off with a high hand, as needless, superstitious, dangerous, and even sinful and anti-christian; not helps to salvation, but hindrances.



## HAPPINESS AND DEVOTION.

BY MISS JANE TAYLOR.

"I PROMISED," said Happiness, "to lead you to my mansion; but this is the hour of morning sacrifice and we must first repair to the altar of Devotion." So saying, she conducted me to a temple of the most simple architecture, where all the inhabitants of the valley were already assembled. A cloud of fragrant incense, which was the prayers of saints, curled in white wreaths among the trees, and thence ascended in a stately column to the sky. When the solemnities were concluded, Devotion, the priestess, with a serene brow, pronounced a benediction, and dismissed the assembly.

Withdrawing silently from the temple, we repaired to a spacious hall in the mansion, where long tables were spread, furnished abundantly with plain and wholesome provision. At these tables a healthy, handsome woman presided, called Temperance; who did the honours of her board with perfect grace, and with the warmest hospitality. But there was one singular custom; upon a certain signal, given by herself, every one present immediately ceased to regale; and if a cup or dish had been tasted by any of the company afterwards, it would have been considered as a personal affront to the lady herself. Happiness assured me, that if, on any occasion, Temperance chanced to be absent from her place, she, herself, (being always subject to fits,) fainted away at table; and could never be revived, till Temperance brought her restoratives.

This signal being given, the whole company arose from the table, and immediately repaired to their respective apartments. Those to which Happiness first conducted me, and which formed one extensive wing of the building, was under the superintendence of Industry, that brisk youth on whose arm Happiness leaned when I first met her; and who was, she told me, with the exception of Devotion, her nearest relation. This long suit of rooms was variously furnished, according to the different rank and circumstances of the inhabitants. Here were to be heard the clatter of machinery, the groans of the engine, the strokes of the hammer, and the roaring of the forge. There were to be seen the implements of husbandry, and the bustle of trade. Further on, I observed countless numbers of females, plying the busy needle. Beyond these, we reached apartments of greater elegance; over which two persons presided of remarkably interesting appearance; called Science and Literature. The former, a silver headed sage, of a mild venerable aspect; before whom, as we approached, I involuntarily made a low prostration. The latter, an ardent interesting youth, with a fine eye, and a pale cheek; he wore a wreath of evergreens on his temples, and was attended by all the muses. As we passed him, I turned to Happiness, and inquired if she did not spend the greater proportion of her time in this part of her residence. She smiled at the question, and replied, that she was prevented from showing



any such partiality, by certain evil genii, which occasionally infested her domains, and which often compelled her to fly from one apartment to another, especially if she staid in any of them rather longer than usual. "Here, for instance," said she, "there are two or three little impertinent demons, called Ambition, Envy, and Irritability, who tease that poor youth sadly, and make him look so pale and wan; for my part, I have so great an antipathy to them, that I can never stay in the same room with any of them; so that, I assure you, I am glad sometimes to make my escape from those parts to go yonder and sing, among the spinning wheels. There is, however," continued she, "an amiable handmaid of Devotion's, of low stature, called Humility, who has power to charm away these intruders; and when they send her to solicit my return, she never fails to bring me back again."

She next led me to the other great wing of the building, where I observed the apartments were fitted up with the greatest attention to comfort and accommodation. Here presided a glowing, warm-hearted, interesting looking creature, called Affection. As we approached she smiled sweetly upon us; but there was a tear in her eye, and something of anxiety in her expression. As I looked into the many rooms which form this division of the building, I beheld cheerful fires blazing, and small domestic circles formed around them. There were smiling mothers, with infants in their arms: and fathers, with groups of rosy children climbing their knees; there were brothers and sisters, walking hand in hand; and hoary heads reclining on youthful bosoms. "This is a pretty sight," said I; "Yes," said Happiness; and perhaps, if I had any preference, it is here I should most frequently repose. But I must tell you, that these apartments are peculiarly subject to invasion. There is a stern matron, called Affliction, wearing a mourning habit, who walks up and down this gallery, and is continually turning into one or other of the rooms; when ever she appears, I am obliged to retire; but during my absence Devotion, when applied to, despatches two genteel handmaids, called Peace and Resignation, who are the most excellent substitutes I could employ. And if they are treated courteously, and made heartily welcome, it is seldom long before I show my face again. I have heard it remarked, that I never look so healthy, nor wear so cheerful a smile, as after I have been banished, for a time, by that stern matron. There are some few of those rooms, indeed, where she has been so busy, that I have never since been able to gain free admittance: I am not even invited to return; they complain that my eye is too bright, and my manners too lively; and they find Peace and Resignation more congenial associates. Yet, there are times when I steal in unperceived behind one or other of these handmaids, and enliven the party, though they do not suspect I am there.

"But the worst enemy these apartments have to dread, is an ugly, noisy fiend, called Discord; who occasionally crawls in through some breach, which Charity (whose business is to keep the hangings in repair) has left unclosed. When this happens, I fly out of hearing; and cannot be prevailed upon to return, unless that kind-hearted girl comes, with an apology, to petition for my re-appearance. As to Affliction, I am far from regarding her as an enemy; she is, in fact, but a faithful ally. You know the vast numbers that flock to the palace of Pleasure; it is always thus that she succeeds in leading off a large majority. And although comparatively few ever make their escape from her halls, yet for that few, I am almost entirely indebted to the

address of Affliction. Of all the messengers I despatch with invitations to my abode none are so successful as she. You would be surprised to hear how many of the inhabitants of this place have been first driven by her from the palace of Pleasure, and then led by Devotion to our quiet valley."

The last suit of rooms I visited, was on the upper story; and they represented a very interesting and busy scene. A benignant personage, called Benevolence, presided here. The moment we ascended I observed that a fresh glow overspread the face of Happiness, and her eyes beamed with more than their wonted effulgence. She met Benevolence with a cordial salutation, though it was but a hasty one; for he declared that he had so much business on his hands, that he could not stay even to talk with Happiness. We followed him, however, through several different rooms, where there was much to gratify my curiosity. In one of these I saw a small circle of females, surrounded with a crowd of widows and orphans, to whom they distributed coats and garments. In one long apartment I saw thousands of children, of all colours and countries, receiving instruction. And while some were engaged in their tuition, others were running to and fro, along the gallery, and up and down the staircase, with piles of Bibles under their arms, which they distributed to every creature that passed. "Here," said I, "I should presume no evil power dare intrude." At that Benevolence shook his head; "In time," said he, "we hope to expel them entirely; but I assure you, that if I do but fall asleep for a few minutes, there are two officious beings, called Ostentation and Party-spirit, who have the impudence to wear my dress; however," said he, "it must be confessed, that these impertinent fellows work very hard, and do a great deal of business for me, so that I should sometimes scarcely know how to get on without them; and till I have more of my own family grown up, I am obliged to wink at their intrusion; sometimes, indeed, I am quite ashamed to see how much more they can accomplish than I do myself."

I had now visited all the great divisions of the building; and Happiness said it would be endless to conduct me through every secret passage, and into every retired-closet, to which no one had access but herself. When she ceased to speak, I gazed at her and sighed; "Alas," said I, "and is it so, that even *your* sanctuary is thus liable to invasion, and that those who come to reside under your protection, cannot ensure your presence for an hour; whither then shall I go?" "Forbear these murmurings," said she, "and follow me." I did so; and she led me once more to the temple of Devotion. We found the priestess employed in trimming the flame on her altar, which during the light and bustle of the day, was, she said, very apt to languish. Happiness told her my complaint, and she thus addressed me:

"Know you not, poor mortal," she said, "that although Happiness has been permitted to erect a temporary residence in this valley, it is not her hereditary estate, and that she reigns here only by a limited and precarious right? Her paternal mansion is in a higher region; there her reign will be absolute, and her presence perpetual; and there the inhabitants of the valley will eventually accompany her. From the upper windows of this temple," continued she, "the golden towers of that palace are occasionally visible; when the sky is clear and the air serene, I can always distinguish them. Do but look steadily for a time, and you also may perceive them." I turned my tearful eyes towards the quarter where Devotion pointed; but a gross vapour



rising from the earth prevented my discerning a single turret. Devotion, however, assured me that they were there; and I believed her.

#### RELIGIOUS READING.

BISHOP WARBURTON, in some directions for the study of Theology, recommended the following Books, to be used in order:

Locke on the Human Understanding; Quintillian's Institutions; Grotius de Jure belli et pacis; Woollaston's Religion of Nature; Cumberland on the law of Nature; Cudworth's Intellectual System; Maimonides Ductor Dubitantium; Spencer de Legibus Hebræorum Ritualibus; Walton's Polyglot Bible; Critici Sacri; Locke's Reasonableness of Christianity; Burnett de fide et officiis Christianorum; Grotius' Comment on the Gospels; Locke on the Epistles; Joseph Mede on the Apocalypse; Episcopii Instituta Christianæ Theologiæ; Limborch's Theologia Christiana; Grotius de Veritate Religionis Christianæ; Stillingfleet's Origines Sacræ, first edition; Limborch de veritate Religionis Christianæ; Isaaco Orobio Amica Collatio cum Eru-dito Judæo; Chillingworth's Religion of Protestants, a safe way to salvation; Hooker's Ecclesiastical Polity, four first books; Taylor's Liberty of Prophecy; Stillingfleet's Irenicum; Locke's Letters on Toleration; Bayles' Comment on the words, "Compel them to come in;" Mosheim's Ecclesiastical History; Collier's Church History; Fuller's Church History; Sleidan de statu Religionis et Reipublicæ; Carolo Quinto Cæsare Commentarii; Burnett's History of the Reformation; Dr. Clarke's Sermons; Dr. Barrow's Sermons; Sermons du Pere Bourdaloue.

The second part of these directions could not be found; but it may surprise some people to hear, that Bishop Warburton's vigorous intellect regarded this plan, but as an introduction to the study of Theology. Hæc limena Victor Alcide subiit. Through such a vestibule did this High Priest pass into the temple. But if the reader is disposed to attend to the humble suggestions of a very private layman on this subject, I think he would find great advantage in studying and considering the following works in English, (which are very few in number) and in the order in which they are arranged. 1st. The view of the internal evidence of the Christian Religion, by Soame Jenyns, Esq. 2. The Evidences of Christianity, by W. Paley, D. D. 3. Grotius on the truth of the Christian Religion in any translation. 4. The Evidences of Natural and Revealed Religion, by Dr. Samuel Clarke. 5. Mr. Locke's Reasonableness of Christianity, particularly the latter part of the tract. 6. Bishop Hurd's Introduction to the study of Prophecies. 7. Lord Lyttleton's Dissertation on the Conversion of St. Paul; and 8. Dr. Butler's Analogy of Religion, natural and revealed, to the constitution and course of Nature. From these few volumes, if they are studied with care and an upright intention, I think it may be said, that "They shall see to whom He was not (before) spoken of; and they that have not (before) heard shall understand." These volumes are the works of laymen as well as of divines; and if I am not mistaken, I think I perceive the following connection in the short plan which I have offered. Mr. Jenyns' view *prepares* the mind to

think worthily of the religion which is proposed, and demonstrates that there is the highest reason to think and conclude, that its origin is from above and not from man. Dr. Paley's view of the subject displays, confirms and establishes the direct historical evidence and proof, with all the plainness and candour of which it is capable, and independent of the particular tenets of any church or sect. Grotius and Dr. Clarke present to us the faith, doctrine and evidence in form of propositions, with ample and learned illustrations, with force of reasoning, and with logical precision. Mr. Locke has been peculiarly happy in representing the consonance of the Christian doctrine to reason properly understood, and its necessity from the defects of all philosophy, however distinguished. Bishop Hurd, with the hand of a master, has opened the general view of the subject of prophecy, and freed it from the intricacies of speculation, and shown its time, nature, end, and intent. Lord Lyttleton has discussed the most illustrious instance of the conversion to this religion, in the person of St. Paul, a man of the highest natural talents, and profoundest reasoning and erudition; and he has accompanied the whole with remarks of weight and dignity on the general subject of Revelation. And last, to a mind disposed to view with calmness, humility and reverence the whole system of Providence, as far as it is permitted to man to view "the work which God worketh from the beginning to the end," Dr. Butler has unfolded the analogy or relation of the course of nature to religion, by which all things are found to proceed in harmony from Him who hath made nothing imperfect. I think this great performance of Butler has peculiar force, when it is considered in the conclusion of our religious researches, and not as part of the original proof; or as Lord Bacon expresses himself, "*tanquam portum et sabbathum humanarum contemplationum omnium.*"—*Pursuits of Literature.*



#### NOTICE OF THE REV. RICHARD CECIL.

*Every branch that beareth fruit, he purgeth it that it may bring forth more fruit.—John xv. 2.*

THE Rev. Richard Cecil died 1810. He was an ingenious and useful preacher; but greatly afflicted before he died. He was well convinced, however, that the most severe dispensations of Providence, are intended to produce the most salutary effects. Affliction and pain cannot, indeed, be welcome to any; but when sanctified, it becomes a blessing. To lose an affliction, therefore, some have thought was to lose a mercy. Luther did well to call affliction the theology of Christians.

It is said of Mr. Cecil, that while he was at college, he had many deep and secret conflicts of mind with which he was exercised; added to which, he had to meet many insults which profligate men offer to piety. Under these impressions, he was one day walking in the Physic Gardens, where he observed a very fine pomegranate tree, cut almost through the stem, near the root. On asking the gardener the reason of this, "Sir," said he, "this tree used to shoot so strong, that it bore nothing but leaves. I was therefore obliged to cut it in this manner; and when it was almost cut through, then it began to bear plenty of fruit." The gardener's explanation of this act con-



veyed a striking illustration to Mr. Cecil's mind, and he went back to his room comforted, and was instructed by this image. Thus must the Christian be exposed to suffering, and be, as it were, cut at the root by the pruning knife of affliction; but it shall ultimately lead to his good. Reader, are you *now* suffering severely; wait a little and you shall reap the benefit. For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. "I have learnt more," said this good man, "in these circumstances, than from all the books I ever read." The following will show us how he conducted himself as to his family. "I imprinted on my daughter the idea of faith at a very early age. She was playing one day with a few beads, which seemed to delight her wonderfully. Her whole soul was absorbed in the beads. I said, My dear, you have some pretty beads there. "Yes, Papa." And you seem to be vastly pleased with them. "Yes, Papa." Well, now, throw them behind the fire. The tears started into her eyes. She looked earnestly at me, as though she ought to have a reason for such a cruel sacrifice. Well, my dear, do as you please: but you know I never told you to do any thing which I did not think would be good for you. She looked at me a few moments longer, and then, summoning up all her fortitude, her breast heaving with the effort, she dashed them into the fire. Well, said I, there let them lie; you shall hear more about them another time, but say no more about them now. Some days after, I brought her a box full of larger beads and toys of the same kind. When I returned home, I opened the treasure and set it before her: she burst into tears with extacy. Those, my child, said I, are yours, because you believed me, when I told you it would be better for you to throw those two or three paltry beads behind the fire. Now that has brought you this treasure. But now, my dear, remember as long as you live what *faith* is. I did all this to teach you the meaning of faith. You threw your beads away when I bid you, because you had faith in me, that I never advised you but for your good. Put the same confidence in God. Believe every thing that he says in his word. Whether you understand it or not, have faith in Him that he means you good."

His faithfulness to others is evinced by the following testimony. "I had been known," says one, "to Mr. Cecil as an occasional hearer at St. John's, and by soliciting his advice at my commencing master of a family; but some years had passed since I had enjoyed the pleasure of speaking to him, when he called at my house, on horseback, (being then unable to walk) and desired to speak with me. After the usual salutations, he addressed me thus: "I understand you are very dangerously situated." He then paused. I replied that I was not aware of it. He answered, "I thought it was probable you were not; and, therefore, I called on you: I hear you are getting rich; take care, for it is the road by which the devil leads thousands to destruction!" This was spoken with such solemnity and earnestness, that the impression will ever remain on my memory."

We must not imagine, however, that Mr. Cecil was such a recluse as to think men ought to abandon the world altogether. "I once went to a friend," says he, "for the express purpose of calling him out into the world. I said to him, It is your duty to accept the loan of ten thousand pounds, and to put yourself forward into an ampler sphere." But he was a rare character, and his case was rare. His employers had said, "We are ashamed you should remain so long a servant in our house, with the whole weight of affairs on

you. We wish you to enter as a principal with us, and will advance you ten thousand pounds. It is the custom of the city, it is your due, we are dissatisfied to see you in your present sphere." I assured him that it appeared to me to be his duty to accede to the proposal. But I did not prevail. He said, "Sir, I have often heard from you, that it is no easy thing to get to heaven. I have often heard from you, that it is no easy thing to master the world. I have every thing I wish. More would encumber me, increase my difficulties, and endanger me." What an admirable instance of contentment was this! How few to be found of such a spirit. Happiness, truly, doth not consist in the abundance of what a man possesses!



FOR THE GOSPEL MESSENGER.

### ADVERSARIA.

#### No. VI.

*Mercy better than sacrifice.*—It is related in the *Vitæ Patrum*, that Epiphanius invited Hilarion, the monk, to dinner; and a dish of fowls being set before them, Epiphanius helped Hilarion, who said, Excuse me, Father; since I have worn the habit of a monk, I have never eaten animal food. And I, replied Epiphanius, since I have worn the same habit, have never suffered any one to lie down to sleep, having aught against me: nor have I ever gone to sleep, with any resentment against another. The rule which you observe, said Hilarion, is more excellent than mine. *Jortin's Eccl. His.* ii. p. 327. *Ed. Lond.* 1805. Epiphanius, Bishop of Salamis, was one of the fathers of the Church. Hilarion, the monk, admiring the Anchorite of St. Anthony in Egypt, established a similar order in Palestine. Both belonged to the fourth century.

*Reason unreasonably exalted.*—Reason is in man, what the subordinate ministerial power is in well-regulated governments; not to enact laws, but to see the due observance of them, to prove their excellency, explain their uses, and enforce obedience from the rewards and punishments inseparably annexed to them. But to resist the authority of the supreme power, dispute the excellency of laws, or refuse obedience to them, because he was not the enactor, or may not be able to discover the deep counsels and reasons on which they are founded; and put in an appeal to an inferior court of his own erecting, to try the utility or obligation of such laws, is both folly and rebellion: yet this crime are they guilty of, who would determine divine things by reason, philosophy, or natural light. They appeal to an inferior, uncommissioned, and incompetent judge, and can never show their right to such claim, till they have proved these two things: that the knowledge of God can be limited, or the mind of man comprehend every thing.

Yet, how far such appeals have been carried of late, let every one judge; what pains and labour taken to reform religion by philosophy, that if one cannot be raised to the sublimity of the other, we must reduce faith to the standard of reason. In the modern language, divinity and natural theology pass for equivalent terms: the light of reason stands for faith and revelation: antiquity is represented as in possession of all religious truths, and christi-



anity little more than a republication of the law of nature. Morality, eternal fitness and relations of things, are inculcated with great vehemence, whilst we seldom hear of wisdom, of righteousness, or sanctification, or redemption. *Ellis' Knowledge of Divine things from Revelation, not from Reason or Nature*, pp. 10, 11, Lond. 1811, 3d edit.

*Charity.*—It is stated in the life of the Rev. Philip Henry, that while he was at Worthenbury, he constantly laid by the tenth of his income for the poor, which he carefully and faithfully disposed of, in the liberal things which he devised; especially the teaching of poor children; and he would recommend it as a good rule to lay by for charity, (in some proportion according as the circumstances are,) and then it will be easier to lay out in charity. We shall be more apt to seek for opportunities of doing good, when we have money lying by us, of which we have said, "this is not our own, but the poor's." To encourage others and himself to works of charity, he would say, 'he is no fool who parts with that which he cannot keep, and when he is sure to be recompensed with that which he cannot lose;' and yet to prove alms to be no righteousness, and to exclude all boasting of them, he often expressed himself in the words of David, 'of thine own, Lord, have we given thee.' 1 Chro. xxix. 14.

When Mr. Henry had completed the thirtieth year of his age, he noted this: 'So old and no older was Alexander, when he had conquered the great world; but I have not yet subdued the little world myself.' He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city. *Prov. xvi. 32.*

*Effects of Christianity.*—Dr. L. who is Surgeon to the Bethlem Hospital, one of the chief establishments for lunatics, in London, conducted a friend and myself to-day, through that extensive institution. It is a new and superb edifice, erected about three years since, at an expense of £120,000 [\$532,800.] It has accommodations for 200 patients, with an additional building for lunatic convicts. Among the lunatic convicts was Hatfield, a man who fired at the King [Geo. III.] in one of the theatres. He is considered as decidedly insane, though he occasions little or no trouble to the keepers, and employs himself in making straw baskets. Several of the convicts were females, among whom we were shown Margaret Nicholson, who also attempted the life of the King, in the year 1786. How agreeable is it to observe such instances of humanity; to find two persons who were guilty of the highest possible crime in the eye of the law, premeditated regicide, not only allowed to live, but supported in comfort by the government itself, a government remarkable, too, for the severity of its statutes against inferior classes of crime. Such triumphs of law and humanity, doubtless proceed from the precepts of Christianity, and might be sought for in vain, in countries where the mild doctrines of our religion, have not infused their spirit into the breasts of lawgivers and jurors. *Griscom's year in Europe.*

*Scriptural Biography compared with that of uninspired writers.*—How widely different from that in the Bible, is the biography of the present day! Virtuous acts, that were never performed; voluntary privations, which were never borne; piety, which was never felt; and, in a word, *lives*, which were

never *lived*—are the principal subjects of *our* biographical relations. These may be well termed the *Lives of the Saints*; for to these are attributed all the virtues which can adorn the human character, with scarcely a failing or a blemish; while, on the other hand, those, in general, mentioned in the sacred writings, stand marked with deep shades. What is the inference which a reflecting mind, acquainted with human nature, draws from a comparison of the biography of the *Scriptures* with that of *uninspired* writers? The inference is this: the scripture history is natural, is probable, bears all the characteristics of veracity; narrates circumstances which seem to make against its own honour, yet *dwells* on them, and often seeks occasion to *repeat* them. It is true! infallibly true! In this conclusion, common sense, reason, and criticism, join. On the other hand, of biography in general we must say, that it is often unnatural, improbable, is destitute of many of the essential characteristics of truth; studiously avoids mentioning those circumstances which are dishonourable to its subject; ardently endeavours either to cast those which it cannot wholly hide into deep shades, or sublime them into virtues. This is notorious; and we need not go far for numerous examples. *Dr. A. Clarke's Com. Note at the end of Gen. xxvii.*

*The Chief Promise*—Chrysostom observes, that in the times of the Old Testament, the greatest promise was the gift of Christ; in the times of the New Testament, the greatest promise is, the gift of the Holy Spirit. Now, when Christ the great promise came, he did not destroy the law, but fulfilled it; so, when the Spirit comes into the heart, it is not to destroy the Gospel, nor set aside its ordinances, but to fulfil them. Christ is the fulfilling of the law; the Spirit is the fulfilling of the Gospel.

*The Bible*.—Sir William Jones, the eminently learned Chief Justice of Calcutta, is said to have understood twenty-eight languages. As an oriental scholar he was unrivalled, as a Christian devout and sincere. At the end of his Bible, he wrote the following note: “I have regularly and attentively read the holy Scriptures; and I am of opinion, that this volume, independently of its divine origin, contains more true sublimity, more exquisite beauty, more pure morality, more important history, and finer strains of poetry and eloquence, than can be collected from all other books, in whatever age or language they may have been composed.” COACTOR.

FRANKLIN vs. PAINE.

[WHEN PAINE was writing his now obsolete *Age of Reason*, he submitted part of the MS. to DR. FRANKLIN, for his opinion. The following was the answer of the Patriot, Sage, and Philosopher:]

DEAR SIR: I have read your manuscript with some attention. By the argument it contains against a particular Providence, though you allow a general Providence, you strike at the foundation of all religion. For without the belief of a providence that takes cognizance of guards and guides, and favours particular persons, there is no motive to worship a Deity, to fear its displeasure, or to pray for its protection. I will not enter into any discussion of



your principles, though you seem to desire it. At present I shall only give you my opinion, that though your reasonings are subtle, and may prevail with some readers, you will not succeed so as to change the general sentiments of mankind on that subject: and the consequence of printing this piece will be, a great deal of odium drawn upon yourself, mischief to you, and no benefit to others. He that spits against the wind spits in his own face. But were you to succeed, do you imagine any good will be done by it? You, yourself, may find it easy to live a virtuous life without the assistance afforded by religion; you may have a clear perception of the advantages of virtue, and the disadvantages of vice, and possess a strength of resolution sufficient to enable you to resist common temptations. But think how great a portion of mankind consists of weak and ignorant men and women, and of inexperienced, inconsiderate youth, of both sexes, who have need of the motives of religion to restrain them from vice, to support their virtue, and retain them in the practice of it till it becomes *habitual*, which is the great point for its security. And perhaps you are indebted to her originally, that is, to your religious education, for the habits of virtue upon which you now justly value yourself. You might easily display your excellent talents of reasoning upon a less hazardous subject, and thereby obtain a rank with our most distinguished authors. For among us it is not necessary, as among the Hottentots, that a youth, to be raised into the company of men, should prove his manhood by beating his mother. I would advise you, therefore, not to attempt unchaining the tiger, but to burn this piece before it is seen by any other person, whereby you will save yourself a great deal of mortification from the enemies it may raise against you, and perhaps a good deal of regret and repentance. If men are so wicked *with religion*, what would they be *without it*? I intend this letter itself as a *proof* of my friendship, and therefore add no *profession* to it: but simply subscribe, yours,

B. FRANKLIN.



## POETRY.

### HALLELUJAH.

HARK! the song of Jubilee,  
Loud as mighty thunders roar,  
Or the fullness of the sea,  
When it breaks upon the shore:  
Hallelujah! for the Lord  
God omnipotent, shall reign;  
Hallelujah! let the word  
Echo round the earth and main.

Hallelujah!—hark! the sound,  
From the centre to the skies,  
Wake above, beneath, around,  
All creation's harmonies:  
See Jehovah's banners furl'd  
Sheathed his sword: He speaks—'tis done,  
And the kingdoms of this world  
Are the kingdoms of his Son.

He shall reign from pole to pole  
With illimitable sway;  
He shall reign when like a scroll  
Yonder heavens have pass'd away;

Then the end; beneath his rod,  
Man's last enemy shall fall;  
Hallelujah! Christ in God,  
God in Christ is all in all.



#### FOR SPIRITUAL PEACE.

JESUS, in whom the weary find  
Their late, but permanent repose;  
Physician of the sin-sick mind,  
Relieve my heart, assuage my woes.  
O let my soul on Thee be cast,  
Till life's fierce conflict all is past.

Loos'd from my God, and far remov'd,  
Long have I wander'd to and fro;  
O'er earth in endless circles rov'd,  
Nor found whereon to rest below.  
Back to my God I trembling fly,  
For, O! the waters still are high.

Selfish pursuits and nature's maze,  
The things of earth, for Thee I leave;  
Put forth thine hand, thine hand of grace,  
Into the ark of love receive.  
Take this poor fluttering soul to rest,  
O! take it to thy sheltering breast.

Fill with unutterable peace,  
Stablish and keep, my sinking heart;  
In Thee may all my wanderings cease,  
From Thee may I no more depart,  
Thy utmost grace be call'd to prove,  
And lov'd with everlasting love.



#### Miscellaneous Intelligence.

**Commencement.**—The Commencement in CHARLESTON COLLEGE was held on Tuesday, October the 24th. At 11 o'clock, a procession was formed at the College, consisting of the Commissioners of the Orphan House, the Clergy, the City Council, the Trustees of the College, the Faculty, and about 200 Students; and, attended by an excellent band of Music, proceeded to the Orphan's Chapel. As this was the first Commencement held since the revival of the College, [see Gospel Messenger, I. p. 382,] considerable interest was excited in the community. A brilliant assemblage of Ladies, and many of our most respectable citizens, were present. The public exercises were creditable to the faculty and students; some of the latter displayed considerable talent in their compositions, and delivery. The degree of A. B. was conferred on Mr. Alexander Gadsden, Mr. Stiles Mellichamp, and Mr. Stephen Lee, of this city. The Rev. John Dickson, A. M. of Yale College, Professor of Moral Philosophy, and W. E. Bailey, A. M. of the university of North-Carolina, Professor of Languages, were admitted *ad eundem*.

The excellent address of the Principal, the Rev. Jasper Adams, was listened to with great attention; the audience "sorrowing most of all for the words which he spake, that they should see his face no more." He bade an affectionate "Farewell," to the Trustees, the Faculty, and the Students. We regret to say, that the community are about to be deprived of the valuable

*X died 20 August 1884 - aged 57.34*



services of this gentleman. He has accepted the charge of the College of Geneva, New-York, of which he has been elected President; and will carry with him the respect of our citizens, and the affection and good wishes of our Clergy.

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FROM THE UNITED STATES' CATHOLIC MISCELLANY.

ANTI-DUELLING ASSOCIATION.

On Tuesday, the 3d Oct. a very highly respectable and numerous assemblage took place at the house of Mr. Henry Deas, one of the Senators from the Parishes of St. Philip and St. Michael, in the State Legislature, in consequence of the following letter from the clergy of the several denominations, copies of which had been transmitted by the several subscribers to a few of their congregations:

CIRCULAR.

Charleston, September 26, 1826.

SIR—We believe that every good and reasonable man condemns the practice of Duelling. Yet it is in our society a serious evil, that fashion and prejudice, too often, create the appearance of a necessity for acting against the plain dictates of reason, and the express law of God. From the peculiarity of our situation, we have thought it to be our duty to use our best efforts towards establishing amongst our fellow citizens, the sway of reason, and of the divine law, on this subject. We feel the task to be arduous and important; we should be happy to procure the aid of men of influence and virtue; and we take the liberty of inviting you to meet us at the house of Mr. HENRY DEAS, in *Friend-street*, on Tuesday, the 3d of October, at 12 o'clock, for consultation upon the measures which may be adopted, with the best hope of success. We are, sir, respectfully, &c.

N. BOWEN,  
† JOHN, *Bishop of Charleston*,  
BENJAMIN M. PALMER,  
WM. A. McDOWELL,  
A. W. LELAND,  
ARTHUR BUIST,  
BASIL MANLY,  
C. E. GADSDEN,  
JOHN BACHMAN,  
SAMUEL GILMAN,  
CHRISTIAN HANCKELL,  
WILLIAM CAPERS,  
FREDERICK DALCHO,  
J. McENCROE.

After some previous conversation: upon the motion of the Right Rev. Dr. Bowen, Bishop of the Potestant Episcopal Church, the chair was taken by J. J. Pringle, Esq. upon its having been declined by Gen. Pinckney, who stated his full concurrence with the object of the meeting, but his inability to occupy that honourable place in consequence of his difficulty of hearing. D. C. Webb, Esq. was requested to act as Secretary.

Bishop Bowen opened the business of the meeting with a few appropriate and interesting remarks. He stated his conviction, that all present disapproved of duelling, and would cordially unite in any measures which might seem to promise a lessening of the frequency of the practice, and its gradual suppression: that the subject was attended with difficulties: that he believed he might say for his brethren of the Clergy as for himself, that they had moved in it with much diffidence: that he trusted they would not be considered officiously active; that he did not doubt that others might be equally sensible of the injurious consequences of this practice; but that the Clergy from their

office must be supposed to be peculiarly impressed with a sense of the magnitude of the evil: that their situation also was peculiar, being sometimes called, perhaps, to a death bed, or to the house of the widow and the orphan, which could not but render them more keenly sensible of all the horrors of this practice: that it would not be reasonable, perhaps, to expect any great and immediate effects from the proposed Association, should it be established; that the opinion, which they cannot but deem wrong, on which it is founded, is, from the peculiar constitution of society among us, not easily capable of correction, and will, probably, be retained by many: Yet that, if in the course of the operations of an Association, only one fellow-citizen should be rescued from its influence; if only one life should be preserved, and only one soul saved from the awful jeopardy to which it might, by duelling, be exposed, that such a result would be a source of great gratification.

*Resolved*, That there be now formed an Association, having for its objects to lessen the frequency of duelling, in this Community, and the gradual suppression of the practice.

This having been seconded by the Right Rev. Dr. England, was unanimously adopted. Doctor England then made a few observations to show that the difficulty of effecting their object did not so much consist in convincing the public of the criminality and pernicious consequences of the practice, as in destroying the fatal delusion, that honour sometimes made this crime necessary. The difficulty arose from the error of fashion, the remedy would be found in destroying this error, and no better mode could probably be devised to effect this, than the combined exertions of the best educated and most honourable portion of society to make virtue and good sense fashionable.

Upon the motion of Bishop Bowen, the chairman appointed the following committee to frame a Constitution for the Society:

BISHOP BOWEN,  
BISHOP ENGLAND,  
HON. JUDGE JOHNSON,  
STEPHEN ELLIOTT,  
REV. DR. PALMER,

REV. SAMUEL GILMAN,  
THOMAS BENNETT,  
HON. JUDGE LEE,  
MAJOR GARDEN.

The Committee having retired, returned after a short interval, when Bishop Bowen as Chairman, reported the draft of the Constitution, which having been put article by article, and the question being finally taken upon the entire, was, with a few alterations, adopted in the following form:

#### CONSTITUTION

OF THE

#### CHARLESTON ANTI-DUELLING ASSOCIATION.

We, whose names are hereunto subscribed, deeply impressed with the evil of the practice of Duelling, as that which, while it flagrantly violates the express law of God, puts the best interests of society and humanity to hazard; and therefore, anxious to lessen to the utmost that we can, its prevalence, and, if possible, effect its suppression in this community, do agree to be associated for such objects, agreeably to the following articles:—

1. This association shall be called the Charleston Anti-Duelling Association.
2. The sole object of this association shall be, the suppression to the utmost that may be effected, of the practice of duelling.
3. A President, three Vice-Presidents, and a Secretary and Treasurer, the two last offices to be unitedly exercised by the same person, shall be annually elected to serve for one year from the time of their election, or until another in each case shall be elected.



4. A Standing Committee of the Association shall be annually appointed, to consist of thirteen members, any five of whom shall be a quorum, who shall meet always specially on the call of their Chairman, or in his absence, by order of one of the Vice-Presidents, or of any two members, on the summons of their Secretary, who shall always be the Secretary and Treasurer of the association. It shall be the duty of this Committee, to endeavour by seasonable interposition, with the aid of the civil magistracy, or otherwise, as may seem to them most expedient, to prevent the occurrence of any contemplated or appointed duel of which they may have information, or well-founded apprehension; to procure, from time to time, the publication of any such essays or papers against duelling, as they may deem calculated to operate correction of the error of prevalent opinion on the subject; and, in general, to adopt all prudent, honourable, and legal measures, for lessening, as much as possible, the frequency of the practice in this community, and gradually effecting its entire suppression.

5. On the first Tuesday of October, in every year, there shall be a general meeting of this association, at such place and hour as the President, or in his absence one of the Vice-Presidents, shall appoint; at which time, there shall be a public address delivered by some gentleman appointed by the Society at the anniversary preceding; and special meetings may be called by the President, at the suggestion of the Standing Committee, or on application made to him by any seven members.

6. It shall be the indispensable duty of every member of this association, from time to time, to give to the Standing Committee all such information, or intimation, or advice, as may be conducive to their effectually accomplishing the objects of their appointment.

7. All persons approved by the Standing Committee, may be, by them, admitted as members of this association, on the conditions, that they subscribe the constitution, and pay one dollar; and agree to pay annually into the hands of the Treasurer, a like sum for the contingent expenses of the association.

8. The Treasurer shall annually exhibit, at the general meeting, a statement of the means and expenditures of the association.

9. This Constitution shall not be altered, except at a general meeting—and then by a concurrence of two-thirds of the members present.

The following Resolutions were then adopted:—

Upon the motion of General Pinckney,

*Resolved*, That this association recommends the formation of associations for a like purpose, in the other parts of this State.

Upon the motion of Judge Lee,

*Resolved*, That the Rev. the Clergy, who have been so instrumental in forming this valuable association, be requested to ask the co-operation of their brethren in our sister states of North-Carolina and Georgia, by the formation of similar associations, as one of the most effectual means of suppressing this criminal practice.

*Resolved*, That a Committee be appointed to draft a memorial to the Legislature, praying them to consider the propriety of further amending the law in relation to slanderous and opprobrious words, making them more extensively actionable than they are at present; or using any other constitutional or legal means which they may deem efficient, for the better removal of the causes which ordinarily lead to duels.

Upon the motion of General Pinckney,

*Resolved*, That the Standing Committee be instructed to endeavour to prevail upon the directors of the seminaries of education, within their department, to impress upon their pupils the disgraceful impropriety of this practice.

A ballot was then had for the election of Officers, when the following gentlemen were chosen:

*President.*

General THOMAS PINCKNEY.

*Vice-Presidents.*

The Hon. HENRY DEAS, JOHN JULIUS PRINGLE, Esq. Hon. U. S. Judge LEE.

*Secretary and Treasurer.*

Colonel MATTHEW IRVINE KEITH.

In addition to the President and Vice-Presidents, the following nine gentlemen were appointed to be the Standing Committee, viz:—

The Honourable U. S. Judge WILLIAM JOHNSON, <i>Chairman</i> .	
SAMUEL WRAGG, Esq.	STEPHEN ELLIOTT, Esq.
Major ALEX. GARDEN,	JOHN ROBINSON, Esq.
D. C. WEBB, Esq.	SIMON MAGWOOD, Esq.
D. ALEXANDER, Esq.	T. BLACKWOOD, Esq.

Upon the motion of Bishop Bowen,

It was then resolved, that the Chairman and the Hon. Judges Johnson and Lee, be appointed a Committee under the fourth Resolution, to prepare the Memorial to the Legislature.

Upon the motion of Judge Johnson,

The Right Rev. Doctor England was then unanimously appointed to deliver the address at the next annual meeting.

After which the association adjourned.

On the 6th of October, a meeting of the Clergy was held at the Circular Church. The Right Rev. Bishop Bowen was called to the Chair.

The Right Rev. Dr. England, the Rev. Dr. Palmer and the Rev. Dr. Gadsden, were appointed a committee under the third resolution, to frame an address to the Clergymen of North-Carolina and Georgia.

It was also resolved to transmit the same to the Clergy of the other parts of this State.

The committee for its transmission to consist of the Clergy of all denominations.

And the Right Rev. Chairman was instructed to request of the Chairman of the Standing Committee, a conference of both bodies, to devise the best mode of carrying the object of the association into full effect.

After which the meeting adjourned.

FROM THE CHARLESTON COURIER.  
TO THE PUBLIC.

The subscriber has been instructed to address to the public, a brief and respectful *exposé* of the views and motives of the Anti-Duelling Society. He enters upon the task with some confidence, because, it has seldom fallen to the lot of any one to be supported by a greater portion of weight and respectability, or to advocate a cause more deserving the countenance of the pious, the virtuous, and the patriotic.

Successive publications in the *Catholic Miscellany*, have given a view of the origin and progress of the Association thus far, and I should do injustice to the feelings of the committee, and to the just claims of the Right Rev. conductor of that paper, were I to withhold the acknowledgment, that with him, originated the first suggestion which led to the formation of the Society. I do this the rather, because it affords an occasion to claim the gratitude of society, for that promptness, cordiality and zeal, with which the Clergy of every denomination have given into the measure. The occurrence does honour to our religion, and plainly demonstrates, that however divided into sects, and differing in tenets, they have but one opinion, one feeling, on measures that affect the mortal and immortal interests of mankind.

The first motive of the committee in addressing their fellow citizens, is to do away all idea, that the Society mean to assume any control over the con-



duct of others. The pledge they have given to each other to do their utmost to put down the practice of Duelling, will give them a control over each other; and, as far as their example, and counsel, and aid, when required, can operate, they do flatter themselves with the hope to do some good. Farther than this, they pretend not to advance; and thus far, they presume earnestly to solicit the aid of their fellow citizens. They know, that upon that aid only, can they hope for a successful result to their efforts. And could they but succeed to persuade their fellow citizens to reflect, and to lay to heart, how much the success of a project which they know commands the best wishes of every good man, must depend upon the individual aid of each and every member of society, they would look forward with confidence to the day, when the afflicting scenes that have so often passed under our eyes, resulting from the false and impious notions of honour that have so long tyrannized over the good sense and good feelings of our fellow men, should no more afflict society. Of all causes that retard the progress of reason and morals, there is no one more embarrassing and fatal than the difficulty of bringing home to every individual, a consciousness of his own importance in society. But let us test the consideration by its application to the subject before us; let every individual from this day resolve to act as though the final abolition of duelling, depended upon his own individual exertions, and the result is clear; that direction to public sentiment, that change of opinion and feeling, from which alone the Society hope for success to their labours, will have been already produced. Nor would the influence of such a resolve upon the interests of society be confined to the coercion of others, or to a positive check upon a practice, which is but an effect, an emanation from prevailing causes; its benign influence would be felt far, very far beyond the restraint upon the hasty and intemperate conduct of others; it would diffuse itself through the whole mass of society, and the proof of its diffusion would be a respect for the feelings of others, a guarded caution not to give cause for the renewal of the practice, and a sentiment that would frown down the individual who could prove himself regardless of the feelings, the respectability, or the tender ties of his fellow man.

The universal argument in favour of Duelling has been, that there were injuries against which laws afforded no adequate remedy; and it cannot be denied, that this reasoning has too often overcome the scruples of very virtuous men, although it is highly probable, that it has much oftener covered the workings of the vilest passions. Yet it cannot be denied, that there is a vacuum in legal control, a class of offences so undefinable, (and yet so real,) that laws have never, and perhaps can never reach them. Could the benign religion, which teaches us to do unto others, as we would they should do unto us, and to triumph over our enemy only by a forgiveness of injuries, acquire its due ascendancy over society, this weak place in human institutions would no longer be felt. But we fear the time is yet far distant, when the fear of God shall so subdue the fear of men, as to fill this lamented void in legal operations.

What then is to be done?

The first remedy is to be found in giving such a direction to public opinion, as will restrain the vicious or impetuous from availing himself of this exposed state of his neighbour; from aiming the weapon of injury at these joints in the armour of the law. And it is astonishing, when we reflect on

it, that society has not long since consigned to infamy the perpetrator of injuries of this class. The gamester (and even many who are not gamesters) have converted into debts of honour, those debts which the law does not oblige him to pay; and whatever be the ruin it entails upon family or creditors, the most scrupulous cannot but look with compassion upon him, who sacrifices himself to a feeling which must be regarded as an expression of homage to virtue; as a practical acknowledgment that the highest moral obligation exists, where laws fail to compel us to regard the rights of others.

But how much more forcibly should this consideration bind us to a tender regard to the just claims of others upon our delicacy, candour and respect, in the instances ordinarily relied upon as apologies for duelling; and how much more properly should he be condemned, whose conduct carries with it a violation of this *virtuous* debt of honour!

We are well aware that the earnest and habitual inculcation of these reflections, present the surest, and perhaps only effectual means of putting an end to duelling; but there are auxiliary means of promoting the same end, which may be used and ought to be resorted to, to produce a present check, while the slow and silent operations of reason, reflection and education, are working a radical extirpation of the practice.

The Society do not despair of satisfying the most irritable and sensitive, that when injuries are received, or challenges tendered, there is a resort to which the most delicate honour may be confided with perfect security. This is to be found in a prompt reference to the decision of honourable and considerate men, and they cannot but think the friends of parties in all cases highly censurable, who do not advise an early resort to such a tribunal. Such references have occurred, and the parties have had the high satisfaction of having their differences adjusted to the satisfaction not only of their own feelings, but of their fellow citizens, of their wives, parents and pastors; and have escaped, we will not say an untimely grave, or an hereafter that no one engaged in a duel can venture to look forward to steadily, but an unhappy life; a life that no one ever enjoyed, after killing his antagonist in a duel.

Should this Society succeed in nothing else, they flatter themselves they shall be able to give time for reflection and arrangement, for the cooling of passions and the interference of the prudent and considerate; and to this intent they tender their aid to the friends of those who shall be involved in affairs of honour. They know that there is a delicacy in interfering, which deters persons from being forward in attempts to prevent Duels; to remedy this they are satisfied to be considered as officially bound to take the odium, if any, upon themselves, and to be the instruments for bringing the Laws of the Country to operate, whether to prevent or to punish. All they ask is, such information, publicly or privately given, as will sanction a resort to judicial interference. The rest they are content to take upon themselves, and in the discharge of their duty, while all due regard shall be paid to the feelings of the parties which the nature of the case will permit, they trust they will not be found deficient in promptness and decision. They know that they shall carry with them the best wishes of the pious, the virtuous and the reasonable, and finally, when passion shall subside, of the parties themselves.

But the views of the Society are extended a little further. When religion,



reason, the good of society, the tears of their families, or the claims of their country upon their talents and services, fail in their influence, the restraints and sanction of the law must be resorted to. Hitherto, the practice of duelling has nearly baffled the wisdom of Legislatures; but the Society do not despair of being yet able to find out some legal means of controlling those whom nothing else can control. With this view, they would elicit the opinions and speculations of others; and with this view, they invite and solicit the co-operation of all, and particularly the young, in the hope that in their own consultations, their own investigations of the subject, their own close and candid examination of the opinions of others, they may light upon the appropriate means of effecting the end proposed.

The difficulty hitherto, has been to carry into effect laws which inflict a *disgraceful* punishment upon the offence of duelling. Some master-spirit, to whom the world is much indebted, has suggested to the Virginians the substitute of a punishment, which *degrades* without *disgracing* the offender; and this unquestionably would succeed. But our Legislature has failed by a constitutional restraint, in an attempt to resort to a measure, which implies the right of modifying the qualifications of its own members, and its own constituents. An alteration of the Constitution will therefore be indispensable, before the Virginia scheme can be enforced among us. That two successive Legislatures will ever be found, with a sufficient majority so to alter the Constitution, as to multiply disqualifications, by adopting disfranchisements ad libitum as a punishment, is highly improbable; and that they will ever be induced to adopt a partial amendment of that kind, applicable to a single offence, is at least questionable. It will then be necessary to find some alternative to effect the end proposed. That the pillory or the whipping-post would put an end to the practice, by attaching to the crime the infamy of the punishment, the experience of all ages would indicate. But whether it would be advisable to render infamous, even a crime that professes to have the preservation of the respect of our fellow citizens for its object; or whether the Legislature would ever adopt the measure, or juries be found to enforce it, are questions for grave consideration.

To all these topics we invite public inquiry, and will thankfully receive every communication that will aid us in lighting upon some judicious and practical expedient, to rid society of the evil.

But at last, if the most eligible and practicable legal provision should be discovered and suggested, in a country which boasts the happiness of having all its laws passed by the People as well as for the People, it is only by an impression upon the public sentiment that the wisest laws can be carried through our Legislature; and no other proof need be adduced of the necessity of the public countenance, to carry into effect the wisest laws when enacted, than that very defect in the administration of justice, which has given rise to this Society. So that at last, we are led emphatically to declare, that our hopes of success rest altogether upon public sentiment. And although resolved that our efforts shall be persevering and unremitted, we should abandon the undertaking, or should never have entered upon it, were we not sustained by the hope of living to witness the day, when the wise and good of every age and station, of every profession and calling, however obscure or conspicuous, however humble or elevated, shall rally round us as if the victory rested on each one's individual prowess. Then, and then alone, we

may hope to see the day when the widow's tears shall no longer fall like molten lead on the hand that has prostrated her happiness; when the orphan shall no longer demand in vain *a father*, from a country that has failed in its duty to him, or the community lament over the fall of one who has sacrificed himself to the mistaken notions of that community, or to his own fatal mistake in trusting to it for protection.

WILLIAM JOHNSON,

*Chairman of the Standing Committee of the Anti-Duelling Association.*

*Indian Missions.*—Most of our readers, (says the Church Register,) are doubtless informed that our church is about entering on the duty of contributing to the instruction, civilization, and christianization of the Indians through the medium of the General Missionary Society. Arrangements are made, or making, for the establishment of a permanent mission at Green Bay, near the mouth of the Fox river, distant about 800 miles from Detroit, a situation of much importance for the object in view. The establishment, as at present *proposed*, is to consist of a farm of about 500 acres, on which is to be erected a dwelling house, a school house, and the necessary buildings for a farm. The Society is not, of course, competent to the necessary expenditure for effecting this, but aid is confidently expected from the general government; assurances having been received from the Department of War, that "government will, if it has the means and approves of the arrangement, pay *two thirds* of the expense of erecting the necessary buildings." This will be a very considerable relief in the important expenses of the outfit. A missionary, the Rev. Norman Nash, has been appointed Superintendent, with power to select the subordinate Agents of the mission, who are to be a Male and Female teacher, Housekeeper, Farmer, Labourer, and none of which have yet been engaged, but suitable persons, it is expected, will shortly be obtained. Mr. Nash is now in this city making some necessary arrangements for carrying the plan into effect, and is expected shortly to depart for the scene of his future labours. It is proposed that the school shall contain about fifty children, who will also be instructed in agriculture and the domestic arts. Assurances have been received with regard to the annual expenses of the establishment, that, if the arrangements are approved by government, a sum proportioned to the number of pupils belonging to the school, regard being had to the necessary expense of the establishment, and the degree of success which has attended it, will be contributed out of the annual appropriation of Congress. Thus encouraged, it is to be hoped the plan may be carried into full effect.

Many circumstances point out the situation selected as eligible for the purpose in view. Green Bay is a place of much resort by the Indians of various tribes at certain seasons, to receive their pensions from the government. Their children, though but little regarded, often accompany them, and many opportunities would thus be furnished to the Missionary to select such as, to appearance, would best repay his exertions, in receiving benefit from his instructions. In general too, it will be best to obtain those children whose parents are not resident in the immediate vicinity of the school, because though they might, without difficulty, surrender them to the Missionary's charge, yet their habits lead them to such fickleness of mind, that any whim would be sufficient to induce them to seek their removal. The chris-



tianized Indians of the Oneida tribe, in the state of New-York, who are members of our church, are also about removing to the Fox river, whither a part of their nation preceded them a few years since.

Another circumstance which, though not belonging to the object directly in view, yet is collateral, and adds to the importance of the place chosen for the mission is, that there is at that place, a considerable white population, of which a proportion profess themselves of the Protestant religion, and have recently organized a Protestant Episcopal Church, and are now making exertions to erect a house for public worship. There are also two regiments of the United States' army in garrison there, and like too many of our garrisons, we believe are wholly destitute of a chaplain, and, of course, without religious worship. These latter circumstances alone might be considered a sufficient call for a Missionary from their fellow christians on the Atlantic border, who are in the abundant enjoyment of religious privileges; but the whole of the claims together present a very strong case to the consideration of those by whose donations and aid this mission is to be supported.

We think proper to mention here as one inducement to contributions to this laudable purpose, a resolution of the Executive Committee of the General Missionary Society, which has many precedents in the practice of similar institutions, "that any individual who shall forward to the Society the sum of \$15 for the support of an Indian child for a year, shall have permission to give a name to the child."

We intend shortly to present some of the most striking cases of improvement among Indian children in the schools supported by various denominations, and think that we shall by so doing, be able to satisfy any of our readers to whom this plan may appear questionable, that the happiest effects may and have resulted from Indian Missions.

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Between the five Iroquois nations (among whom the Mohawks have stood conspicuous) and the great Chippewa nation, a deeply rooted animosity has existed for ages. This hostility was founded in the bloody wars which long prevailed, in a severe contest for the sovereignty of the great lakes. From that time the two great bodies never entered into confederacies, never mingled in general councils, nor pitched their tents, nor held their festivals together. But since their Christian profession *this animosity has ceased*. The Mohawks, who possess the fertile flats of the Grand River, have invited their Missisauga brethren to occupy their lands, and reside among them. They now both plant in the same fields, send their children to the same school, and worship in the same assembly. The chapel of the Missisaugas stands on the plain a little distance from the tents, and is made of tall bushes standing erect in a circular form, the large ends being made fast in the ground, and their tops bending nearly together over head. It is conveniently seated with broken boards and slabs. Here the Indian brethren assemble every morning at the sound of the horn, for singing and prayer. Here also they assemble on the Sabbath, when the Indian speaker reads a chapter or two, and gives it in the language of his brethren; after which, he gives exhortations to the multitude in Chippewa and English. Where drunkenness and rioting formerly prevailed, no drunkard is now seen; no voice but that of prayer and praise, and the offer of salvation is heard. When the brethren and sisters entered the chapel, they all kneeled at their seats and repeat-

ed a short prayer; then taking their seats, they sat with entire silence, listening with great attention. When the discourse was concluded, the brethren all responded, the Indian "Yooch" answering to an Amen. So may it be. *Wesleyan Journal.*

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The fifth Annual Report of the British and Foreign Bethel Society, states, that about twenty eminently pious Naval Officers, have recently been admitted to holy orders in the Church of England.

Since 1817, upwards of seventy Seamens' friends and Bethel Union Societies, thirty-three Marine Bible Societies, and fifteen Churches and floating Chapels, have been erected for the benefit of seamen. In Liverpool, there are upwards of three hundred reputable boarding-houses provided with suitable libraries, under the direction of societies for the moral and religious improvement of seamen; also, a school of one hundred and eighty sea-boys. Among the seamen in the cod-fishery, the proportion of praying souls, it is said, is equal to that among the same number of farmers in any favoured section of Connecticut. *Henshaw's Sermon.*

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*Parochial Libraries.*—The importance of Parochial Libraries for disseminating general information on moral and religious subjects, has become so evident, that the Convention of the Diocese of Vermont have recommended their establishment in that State, for reasons which are equally applicable to South-Carolina. In the Convention held in June, 1826, the following preamble and resolution were adopted:

"It being in the opinion of this Convention, important that the Clergy and people of our respective parishes be furnished with the means of sound and useful instruction, and that without access to books such information cannot be obtained; and as in the infant state of our Church the moderate salaries of our Clergy will not enable them to purchase books—it is therefore

"Resolved, That this Convention recommend each parish in the State of Vermont, to establish a Parochial Library for the use of the existing clergyman and members thereof; and that the minister be requested to return an annual report to the Convention, of the condition of its Parochial Library."

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*Itinerating Libraries.*—These valuable institutions for supplying the poor with the means of reading, are increasing in Great Britain. In the county of East Lothian, Scotland, the books are divided into twenty-four divisions, of fifty volumes each. One of these is stationed in a village for two years, and put under the care of any person of good character, who will gratuitously do the duty of librarian. At the end of this period, it is removed to another village, and its place supplied by another division containing a set of books entirely or almost entirely different. The removes take place at the same time through all the divisions, which revolve, as it were, in a circle, and thus, by a very simple and cheap process, each of the twenty-four villages has a new lot of books every two years.

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The members of the University of Cambridge, (England) are *four thousand eight hundred and sixty-six* in number; and those of the University of Oxford, *four thousand seven hundred and ninety-two*, according to the respective *Calendars* (for 1826) of those great institutions.



*Protestant Churches in Ireland.*—Several new Protestant Churches have recently been erected in Ireland, and others are now erecting. Three have been lately consecrated in the Diocese of Derry. A Chapel was lately consecrated in Cullen's Wood, near Dublin, capable of containing upwards of seven hundred persons, which, with a parsonage house, a male and female school house, and a residence for the schoolmaster and mistress, were built at the sole expense of *George Sanford, Esq.* who subsequently endowed the chaplaincy with £1000, [\$4440.] Amounting altogether to £5000, [\$22,200.]

*Banishment of the Prince of Salm-Salm.*—Prince Constantine de Salm-Salm, has embraced the Protestant Religion, and in consequence has been banished from France. When the Prince received the official order of government to leave the French territories, he is reported to have exclaimed, "Am I then in that France where liberty of conscience has been proclaimed by charter?" *Ch. Register.*

*New Works.*—Among the new works announced in England, as lately published, or preparing for publication, are the following: *The Sacred and Profane History of the World connected*, by Dr. Russel, intended to fill up the interval between the works of Shuckford and Prideaux, in one volume, 8vo. *The Mosaic Precepts elucidated and defended*, translated from the Moreh Nevochim of Moses, Ben Maimon, or Maimonides, and accompanied with Notes and Dissertations, and a Life of Maimonides, by James Townly. *Hug's Introduction to the New Testament*, translated from the German, with Notes, by the Rev. Dr. Wait, in 2 vols. 8vo. *History of the Crusades against the Albigenses* in the 13th Century, translated from the French of J. C. Simonde de Sismondi, in 1 vol. 8vo. A translation of *Llorente's History of the Inquisition*, in 2 vols. 8vo. Part i, in 3 large volumes 8vo. containing the Gospels, (to be succeeded in the course of the year, by Part ii. in 2 vols. containing the Acts and the Epistles,) of *Recensio Synoptica Annotationis Sacrae*, being a Critical Digest and Synoptical Arrangement of the most important Annotations, Exegetical, Philological and Theological, on the New Testament, by the Rev. S. T. Bloomfield. The fourteenth edition, (considerably enlarged) of *Keeper's Travels in search of his Master*,—a little book which enjoys so much popularity with young readers. Among the leading features is its tendency to inspire a disposition hostile to *cruelty to animals*, but free, at the same time, from the morbid sensibility and impracticable rigour of system, which can only injure the cause. *The Difficulties of Romanism*, by G. S. Faber, author of the *Difficulties of Infidelity*, &c. 1 vol. 8vo. A new edition of *Paley's Works*, containing two new volumes of Sermons.

There are three thousand Bible Societies in the world, founded all within twenty years. Their annual receipts are about £1,000,000, (\$4,500,000) and more than three millions of Bibles have been distributed over the globe in one hundred and forty different languages.

The Right Rev. Bishop Bowen, of this Diocese, has left Charleston for Philadelphia, to attend a triennial meeting of the General Convention of the

Protestant Episcopal Church in the United States, to be held in that city, on Tuesday, the 7th instant.



#### OBITUARY.

DIED, on the 6th September, 1826, the REV. TILLOTSON BRONSON, D. D. late Principal of the Episcopal Academy in Cheshire, Connecticut.

Died, on the same day, at Ashtabula, Ohio, the REV. ROGER SEARLE, Rector of St. Peter's Church in that place.

Died, in the City of Washington, Sept. 28, 1826, the REV. JOSEPH PIERSON, late Rector of St. Peter's Church, Washington, N. C.

Died at Middlebury, Vermont, Sept. 6, 1826, the REV. HERBERT MARSHALL, late of Virginia. This gentleman had formerly belonged to the Baptist Communion.

Died at Baltimore, Aug. 14, 1826, Mrs. Elizabeth Kemp, consort of the Right Rev. Dr. Kemp, Bishop of the Pro. Epis. Church in Maryland.



#### EPISCOPAL ACTS.

##### ORDINATIONS.

By the Right Rev. Dr. White, Bishop of the Protestant Episcopal Church in Pennsylvania. On Sunday, August 6, 1826, in Emmanuel Church, New-Castle, Del. H. O. D. Johns, late a Student in the General Theological Seminary, was admitted to the Holy Order of Deacons.

— On Sunday, Sept. 24, 1826, in St. James' Church, Philadelphia, Benjamin Hutchins, late a Student in the Gen. Theo. Sem. was admitted to the Holy Order of Deacons.

By the Right Rev. Dr. Hobart, Bishop of the P. E. Church in New-York. On Sunday, Sept. 3, 1826, in St. Stephen's Church, New-Hartford, N. Y. the Rev. Amos C. Treadway, Deacon, was admitted to the Holy Order of Priests.

By the Right Rev. Dr. Moore, Bishop of the Pro. Epis. Church in Virginia. On Wednesday Sept. 20, 1826, in the Fork'd Church, Hanover County, Va. the Rev. John Cooke, Deacon, was admitted to the Holy Order of Priests.

##### CONSECRATIONS.

By the Right Rev. Dr. Moore, Bishop of the Protestant Episcopal Church in Virginia. On Monday, May 22, 1826, St. Stephen's Church, Russell Parish, Bedford County; and on Tuesday, May 23, Trinity Church in the same Parish; and on Sunday, May 28, a new Church in Charlottesville, Frederick Parish,

were severally consecrated to the christian worship of Almighty God.

By the Right Rev. Dr. Croes, Bishop of the Pro. Epis. Church in New-Jersey. On Wednesday, Sept. 13, 1826, St. Paul's Church at Patterson, Passaic Falls, N. J. was consecrated to the christian worship of Almighty God.

By the Right Rev. Dr. Hobart, Bishop of the Pro. Epis. Church in New-York. On Monday, Sept. 4, 1826, St. Stephen's Church, New-Hartford, N. Y. was consecrated. "Judge Sanger has, in addition to a very liberal subscription, and the ground on which this Church is erected, presented a deed of 130 acres of valuable land; the amount of the sale of which, is to be vested in some public stock, and its annual proceeds to go to the support of the officiating Clergyman."

— On Sunday, Sept. 10, St. Matthew's Church, Moravia, Owasco County, N. Y. And on Monday, Sept. 11, St. John's Church, in the village of Ithaca, And on Monday, Sept. 18, St. Paul's Church, Waterloo, N. Y. were severally consecrated to the christian worship of Almighty God.



#### CALENDAR FOR NOVEMBER.

1. All-Saints Day.
2. Thanksgiving-Day.
5. Twenty-fourth Sunday after Trinity.
12. Twelfth-fifth Sunday after Trinity.
19. Twenty-sixth Sunday after Trinity.
26. Twenty-seventh Sunday after Trinity.
30. St. Andrew's Day.